D 618
C532
BONEBRAKE SEMINARY LIBRARY
JAN 28 1959

The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XVII MAY 1, 1950 No. 2

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 29, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

GOD WAS IN CHRIST

God was in Christ reconciling the world to himself.—COR. 5:19.

THOSE who know themselves grateful beneficiaries of the work of Christ are the ones best qualified to interpret him. There must be some sense that his coming has made a difference, to them and to the world. Mysteries of this kind are only penetrated where insight is quickened and imagination kindled by personal involvement. The awed and wondering debtor at least has a minimum of perspective and sensitivity.

In the time of Jesus himself and in the age following there were those who were not thus qualified to assess him or contribute to such assessment. His own people, for the most part, were not conscious beneficiaries of his deed and could not therefore read his significance in their history. Antagonism, on the other hand, is sometimes revealing. We are told that Nietzsche understood Christ better than most Christians of his time just because he held such contrary ideals. And if we are to accept the account, Caiaphas betrayed a profound insight when he said, "You do not understand that it is expedient for you that one man should die for the people." In our own day there are various reasons for the fact that, not infrequently, spokesmen for Israel perceive a notable significance in the Nazarene—if nothing else, the perspective of history. Apart from Israel, the testimony of Tacitus may be taken as representative of the indifference of an empire that had not entered into the benefits of the Advent.

And in our time there are hosts of men for whom the coming of Christ has meant little and who therefore are not in position to appraise him: the hedonist, the "worldling," the historical positivist, not to mention the Moslem and the Buddhist. But even many Christians, so called, are thus disqualified. They have, indeed, as they suppose, received benefits from him, but they are misled. The satisfactions, the rewards, by which they live come from other sources, and they therefore inevitably misread the Christ. Do we not, in fact, find distorted "Christologies" connected with various sub-Christian expressions? We have in

mind the ethos of a commercialized Christmas, various forms of orgiastic piety, and types of mystical spirituality.

In the setting of our text in II Corinthians we find a clue to the matter. Paul's experience is that of one who has been dead or doomed to death and who has been reprieved and brought to life by an incredible intervention. More—it is that of one for whom the world itself was thus doomed and reprieved. To have been the beneficiary of this kind of deed predisposed Paul to set an inexhaustible valuation on Christ and his work. This kind of experience kindled his imagination, released his powers of insight, and qualified him to construe the meaning of Christ in history and his relation to God.

No doubt there may be a margin of error in the account of things given by an ardent spirit, by an enthusiast, in such a situation. But the error will be less than that of the blind man who has never been stirred. We may take here the analogy of the lover. He no doubt exaggerates the beauty and the value of the one who has loved him and raised him, as it were, from death to life. But what he sees in the loved one is truer to the mystery of her being than the casual observation of the outsider, who may see her as just another employee. For a short time at least, the lover becomes a seer and a poet and interprets the world as a whole more truly and profoundly.

And it is to be stressed that Paul's reprieve is not just from death but from death in sins. He is a beneficiary in the moral realm, and he is delivered from moral despair. This conditions his interpretation of the benefactor. The work of Christ is morally construed. "For our sakes he made him to be sin who knew no sin so that in him we might become the righteousness of God." We have only to note what it implies for the ministry to which it calls, one that is carried out "by pureness, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned" (II Cor. 6:6).

On the other hand, false assessments of Jesus of Nazareth arise out of unethical satisfactions falsely ascribed to him. The matter may be illustrated by an extreme case. In his *The Other Spanish Christ* John Mackay describes the "Spanish Christ." He is the "tragic Victim." He is what Unamuno calls the "corpse-Christ." We hear of "bruised, livid, bloodless and blood-streaked images, twisted Christs that struggle with death, and recumbent Christs that have succumbed to it—those Tangerian Christs are to be found all over the Peninsula." This Christ does not rise! As Mackay says: "In Spanish religion Christ has been made the centre of a cult of death. And yet paradoxically enough, it was the passion for fleshly life and immortality that created this interest in death. The dead Christ is an expiatory victim."

The fact is that this kind of Christology depends upon a thrilling experience of catharsis—as in a bullfight, in which the observer enhances his sense of life and immortality by an intense contemplation of death. It is well known that the *mystique* of the bullfight is a lineal descendent of the cult of Mithra. Something of his *mystique* of death and immortality has been adventitiously attached to Christ. The Spanish worshiper has, indeed, a passion for immortality, as has Paul. But it is not in his case moral. As Mackay says again: "We have a craving here not for regeneration but for immortality, for total immortality in its vilest and sublimest meaning. Its supreme dread has thus been death not sin."

Unfortunately, it is such travesties of Christ as this—and there are other forms—which lead many to a revulsion against any and every kind of Christology.

II

The New Testament interprets Jesus of Nazareth first of all in terms of his work rather than his person, his role rather than his status. Its attention is fixed first upon what he did, or what God did through him, rather than upon the question of who he was. That is, "soteriology" comes before "Christology." This is a good lead to the church in any period, especially in a time like ours when the philosophical situation has changed and when, therefore, our categories for interpreting Christ are unsure. We shall be best advised to give our attention to what his deed was, what difference his coming made.

That is, moreover, the sense of our text. It does not read simply "God was in Christ—period," as though to characterize him as a divine being. It should be read, "In Christ God was reconciling. . . ." That is, God acted through Christ.

This is corroborated when we note the earliest predicates or titles assigned to Jesus by the church. These are "Messiah" and "Son of Man." Both are terms for the decisive role enacted by Jesus in the divine plan. To call Jesus "Messiah" was to say that in him an expected historical function of deliverance was carried out in connection with the new age. The emphasis falls on his work. "Son of Man" had a similar significance, though in a somewhat different context of thought. Even when Jesus is called "Lord" and, of course, "Savior," the functional sense is prominent. These and other titles when conferred on Augustus, for example, reflected the homage of the Empire to one who had ended the bloody period of civil war and who had ushered in a new world-age of peace and concord, throughout the entire civilized *oecumene*. These titles had similar connotations when applied to Jesus. We can suggest an analogy in the case of George Washington. To call him a demigod has less real meaning than to call

him the "father of his country." This last describes his role, what he actually accomplished.

An interesting title given to Jesus is that of *archegos:* thus he is called the "prince of life" (or pioneer of life) and the "author (or captain) of our salvation," using this term. The term, in effect, means the founder or originator of the new age of life and salvation: Even in the Apocalypse where exalted titles are assigned to Christ, there is recurrent emphasis on what he accomplished: "the faithful witness," "him who loved us and freed us from our sins," "he who has the keys of death and of Hades" (because he had conquered death).

It would follow that the Christological question for us today is not, first of all, what status or supreme title we assign to Jesus, whether ancient or modern, or even whether we assent to the roles assigned to him in the thought forms of messianism or apocalyptic. The heart of the matter is whether we find ourselves to such an extent beneficiaries of his deed as to exclaim: "God was at work here—God was speaking here." Indeed, we shall use the present tense: "In Christ, God is still at work."

III

But the New Testament interprets Jesus not only in terms of his role but also in terms of who he was. The church found a revelation of God not only in his deed but also in himself. He is acknowledged not only as the Messiah and Son of Man, but also in some truly metaphysical sense as the Son of God and the Word of God. The distinction between function and person is never a sharp one. The exaltation of Jesus in loftier and loftier titles is finally dependent upon his saving work. Nevertheless, the church came to dwell on his person, its nature and categories, both in doctrine and in worship. The Christian today will feel a corresponding impulse, if only in our ceaseless quest for understanding.

Here again our assessment of Jesus must be guided by a quick sense of blessings and benefits received, and these benefits must not be misconceived. A certain worldliness can easily creep into our view of his importance, and this can lead to a Christology inspired by flattery or obsequiousness. In Paul's view it is only because of his obedience and humility that he receives the "name that is above every name." If we ascribe royalty to him properly, it can only be because we believe that all power in heaven and earth ultimately belongs to love.

There are few rare cases where the New Testament unambiguously calls Jesus "God." Thomas exclaims, "My Lord and my God!" when the risen Christ shows him the marks of the cross and the spear. Jesus can say, "I and the Father are one." Both these instances appear in John. There are also numerous points where the prerogatives of God in the Old Testament are carried over to

Christ through the use of the term "Lord." Thus the World Council's formula acknowledging Christ as "God and Saviour" has its biblical basis. It is well known that some churches can assign a staggering significance to the Eucharist or Mass in terms: God himself is offered to the communicant! God is present on the altar in the tabernacle, or is carried about in procession! More, however, would seem to be lost than gained by such a Christology and liturgical practice. As Havelock Ellis says of some extreme ritual tendencies in Spanish religion, it "involves a faith in exteriority which is almost fetichism."

We have another example of such ambiguity in Dorothy Sayers' notable sequence of radio plays, *The Man Born To Be King*. After the crucifixion, Nicodemus goes to Caiaphas.

NICODEMUS: Is your mind at ease about this matter, my Lord Caiaphas?

CAIAPHAS: Why not, Nicodemus?

NICODEMUS: I will not argue with you about the person of Jesus. His attitude at his trial has greatly shaken me. I was ready to believe him a great teacher, a great prophet, perhaps the Messiah. I can do so no longer. He has claimed to be the Son of God—not in a figure, but literally—the right hand of the power and equal partner in the glory. That is either an appalling blasphemy, or else a truth so appalling that it will not bear thinking of.

CAIAPHAS: Are you saying that it might be the truth?

NICODEMUS: I dare not. For in that case, what have we done? We have conspired in some unimaginable manner to judge and murder God.

CAIAPHAS: Just so. . . .

Here the author appears unjustifiably to identify Son of God and God and to say baldly that Jesus is God. There is a certain unreality about this which can lead to either the exteriority or worldliness suggested above.

That we can truly meet God in Christ without such bald identification is a truth to be safeguarded. We suggest briefly the following approach. We can begin with the Logos, understood personally as the archetypal humanity or what Chesterton called "the Everlasting Man." This true Manhood, the Image of God, predates and enters into all men who have ever lived. He is the "die" from which we were all "struck off" or minted. He is what John calls "the Logos"; what Paul calls the "life-giving Adam" or "man from heaven." He haunted Israel and gave its prophets foreshadowings of his later manifestation. In Jesus of Nazareth he emerged onto the plane of what we call "history." In his life and death the traits of true and false humanity were thrown into relief, and the race was reminted according to the original pattern and purpose. In the exalted Christ of faith as the New Testament presents him, we have the expression for our fellowship with him who has always been close to man: bone of our bone, flesh of our flesh, and spirit of our spirit. If some Catholic views are daring

in the way they make Christ God, such a view as this is daring in the way it makes Christ "human." Yet as the image of God and the Logos, in him we encounter God and share the divine life. When the New Testament speaks of our putting on the "new man" and of Christ as the head of the body and of his being there where two or three are gathered together in his name, it means our participation in the true humanity which is also an aspect of the divine life.

One interesting corroboration of such a view is offered by a European scholar. Why is it that the prologue to the Fourth Gospel reads, "And the Word became flesh," instead of reading, "And the Word became man"? Because the Word was already "man"! As Héring notes, Anselm's famous question should be, not "Cur Deus homo" but "Cur Homo servus," or even, "Cur Homo homo"!

If, then, we wish to adventure today beyond a modest functional view of Jesus as one in whom God was and is at work, here is a proposal. It is one of the Christologies of the New Testament. It can appeal to a modern man because if it means that we acknowledge Christ as our Lord, this is because he is first understood in most daring fashion as our brother—for he is man, "the Everlasting Man." And therewith passages like the following take a startling meaning: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

AMOS N. WILDER
Federated Theological Faculty

JOSEPH BOND CHAPEL
January 24, 1950

THE CHRISTIAN MAN IS FREE

Where the Spirit of the Lord is, there is liberty.—I. COR. 3:17.

For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.—ROM. 8:1.

For freedom did Christ set you free; Stand fast therefore and do not submit again to a yoke of bondage.—GAL. 5:1.

The Jerusalem that is above is free, which is our mother.—GAL. 4:31.

IN THE Bible, freedom and salvation mean almost the same thing. Both are acts and gifts of God. Moses leads Israel out of slavery into freedom. It is the salvation of God. The Babylonian captives are free to return home and rebuild Jerusalem; it is the "day of salvation of our God." In the New Testament Jesus Christ is Savior; and Paul says: "The law of the Spirit of life in Christ Jesus has set me free." Freedom and salvation are both the acts of God. God is the source of Christian freedom.

We sometimes think that Christian freedom is the same thing as the right of individual self-determination. Paul, we say, discovered that he did not have to keep the Jewish law. He discovered the privilege and duty of responsible criticism. He learned that he could write his own "Ten Commandments." And so, we say, Paul became a free man. Now it is true that the Jewish law had become a fearful and frustrating burden for Paul. He talks about it with the same sort of shudder with which the Alcoholics Anonymous discuss liquor. He does not want the Christian Galatians to take on this burden that had once made his life so miserable. "Do not submit again to a yoke of bondage," he says to them. And it is also true that the emancipation of Christ made Paul see that he did not need to keep the Jewish law any more and that he should write his own Ten Commandments. Yet, as such, these privileges and duties are not Christian freedom. Writing your own Ten Commandments may be as burdensome as following out some ready-made set. Many Christians have rediscovered that today. Free speech, freedom of thought, and freedom of inquiry are indeed inspired by the emancipation of Christ, but they do not exhaust the meaning of Christian freedom. Christian freedom and the right of self-determination are not the same thing.

Neither must we equate Christian freedom with the right of revolution. Sometimes Protestants think that that is what the Reformation was all about. And Catholics want them to think so. Actually, the right of revolution is a very incidental corollary of the Reformation. Neither Paul nor the Reformation concentrate on the right of revolution; they concentrate on the freedom of God and on the subjection of all men to God. It is true that, in the Reformation, Christians rediscovered the insight that the Christian man has the right and duty to say "No" to the demands of pope and king when to obey them would mean the loss of one's own soul. But this recovery of freedom of conscience rested on the rediscovery of God, to whom, in his sovereign freedom, kings and popes are common clay. Freedom of conscience as an

independent human possession is not the freedom of the Christian man. When freedom of conscience is *only* a sign of my moral responsibility, it is actually the beginning of a new slavery. When the right of revolt depends *solely* on our human capacity to make rational and moral judgments, not only does it excessively overindividualize life, as witness French democracy, but it also binds on the backs of each of us a burden that made Franz Kafka cry out in despair. The right of revolution, when it is only an independent human possession, finally makes me feel afraid, inadequate, defeated, and lonely. It is not the freedom of the Christian man. The freedom of the Christian man is not a "right," but a gift. It does not reside in man, but in God.

The freedom of the Christian man is different. It is not in the same class as the Four Freedoms or any other number of human freedoms. Christian freedom is not divisible. It is singular, unique. The freedom of the Christian man is a gift of God. The Christian man is free not because he can say something about himself or about mankind but because he can say something about God. Christian freedom is theocentric. "Where the Spirit of the Lord is there is liberty," says Paul. Liberty: even on a slave ship, even in a Roman jail, or in the arena with the lions. The freedom of the Christian man rests on the faith that *God* is free and that he does for man what man cannot do for himself. The Christian man is free because, by faith, he sees in the event Jesus Christ the power and the redeeming love of God which brings man to his true destiny. The Christian man is free because he is assured that nothing can defeat this love of God: "Peril, Nakedness, Sword, . . . ? In all of these we are more than conquerors." When Paul exchanged the man-centered world of human effort for the God-centered world of faith, he was free. The Christian man is free because he knows God as a friend.

If Christian freedom is rooted in the love and power of God, it is neither a human endowment nor a human achievement. Therefore, free Christians live in a God-centered and not in a man-centered world. And because Christians see life from a different center, every area and aspect of our common human enterprise looks different to them. This God-centeredness of Christian freedom has all sorts of implications for the role and functions of Christians in the world. We shall look at four of these implications of Christian freedom.

In the first place, if God is the author of Christian freedom, it follows that the central activity of Christian life is worship. Worship: praise, and the proclamation of God's love. The Christian man's chief function is "to glorify God and to enjoy him." He wants to thank God who sets him free. When, in faith, he no longer dreads the powers of nature or history or the forces in his own life that are too much for him, the Christian man sings "Glory to God in the highest." He breaks out in a *Te Deum*, or, with the psalmist, he says: "Let us heartily rejoice in the God of our salvation." He is happy because he is free. He gives thanks to God who sets him free. The intention of the Christian life is worship; to present all of life as an offering of gratitude to God. Whether the Christian man rules a state

or suffers in prison does not matter; he is free. And in each case the purpose of his situation is to show that God has set him free. To *show* that God has set him free. Praise and testimony go together. Evangelization is the other side of worship. Pulpit and altar are inseparable. Christians who thank God for the freedom he gives must also proclaim him as the source of it. Proclamation and thanksgiving are the content of worship; and worship is the center of Christian life, for God is the source of freedom. When freedom is a human endowment or achievement, worship is peripheral and withers.

A second implication of the God-centeredness of Christian freedom is Christian joy. If God sets us free, we are not primarily people beset by problems, no matter how many problems we have. For the free Christian the basic problem is settled. He does not alone carry the world's worries on his slender shoulders, and he is joyful in the assurance that God does. The free Christian knows joy, release, and serenity. The extent to which one misses this note of Christian joy among Christians makes one wonder about the extent to which they are living in the full dimensions of Christian freedom and faith. This always worries me when as a minister I face a congregation. Before me I see loyal men and women, earnest workers; I face people who have learned to stick it out and see it through, people who are determined and dutiful. I minister to people like ourselves, people who have the tendency to think that everything depends on us, people who, with the noblest intentions in the world, take themselves too seriously—people who too much miss the exhilarating joy of "the glorious liberty of the sons of God"; people who have forgotten that the "keeper of Israel neither slumbers nor sleeps." What we need today in our churches is not more jobs but more joy. We need to live in the freedom for which Christ has set us free.

A third implication of the Christian's faith that God sets men free concerns his life in the common human society. Since the Christian holds that true freedom is not a human achievement, what does he have to say about such human freedoms as men seek for in the political, economic, scientific, and cultural areas of life? Christians perennially face two charges on this issue. On the one hand, they are told that, since they do not consider such human freedoms added together equal to the true freedom, they are not going to do very much about them. On the other hand, it is said that, in so far as Christians are socially concerned, they have nothing to say or offer that others do not have as well. They "get it" coming and going.

It is true that the free Christian man does not expect that any particular human program will ever issue in the kingdom of God. The free Christian is not a utopian. His attitude to every program for human fulfilment, whether political or cultural, is tentative and not absolutist. No program, no matter how desirable, is all white; none are utterly black. All fall short of the intention of God, which sets men free; but, just because the free Christian is not a utopian, he is not a victim of despair either. He does not need to become a fanatic. If he persecutes, it is a sign that he has lost his gift of freedom by yielding to the temptation to think that

it can be reduced to a definition. In common social action the freedom of Christ introduces a tentativeness and humility under God which is the ground of tolerance. The distinctly Christian vein in the basis of democracy is the freedom of God rather than the dignity of man.

There is still another aspect that Christian freedom brings to the social scene. For the Christian, freedom is never defeated. The failure of a venture or a plan is never the end. There is no despair. The unique thing about Christian freedom is that it can and does exist in the midst of slavery. The free Christian always has a working majority, for he entrusts his cause to God. Christian freedom breeds saints and martyrs, as well as heroes and statesmen. Especially in this day of decay and dissolution, the hope of human freedom rests on Christian freedom.

A fourth implication of the Christian faith that freedom begins in God is that God in Christ is the Lord of the church. If God is the author of freedom and salvation, it is his activity that evokes and maintains the church. For Paul the church had only one center—and that was in heaven. "The Jerusalem that is above is free, which is our mother." Having been emancipated from a religion that made Jerusalem the navel of the world, he was through with geographical centers for good. Jerusalem, Rome, Canterbury, Geneva: these have no meaning of their own. Whatever they may mean is derived from the freedom of God. No specific ecclesiastical structure or formulation has any absolute superiority over any or all of the others. Neither age nor numbers measure merit in these matters. The freedom of God is not qualified by the fact that eight out of every ten Christians are ruled by bishops. Nor do I suppose that God owes a "political debt" to congregational polity because puritanism contributed so mightily to American democracy. The freedom of God is the norm by which all forms are to be measured: and it is in the name of that freedom that all of them, when outworn, can be discarded.

Today American Protestants vehemently reject the religious and political claims of Rome. Inasmuch as Protestants are the historic witnesses to the freedom of God, it seems very unfortunate that this present rejection of Rome is made so largely in terms of the relative values of the secular order. Rome is opposed in the name of democracy, in the name of social and scientific freedom, in the name of educational and human freedom, in the name of political and cultural freedom. But rather rarely is Rome resisted in the name of the freedom of God. John Knox of Scotland resisted in the name of what he termed "the crown rights of the Redeemer." In that phrase one recognizes dimensions of the freedom of the Christian man which are not present when one simply dismisses Rome as a dictatorship. To oppose Rome in the name of some rival institutionalization of the human good is to concede the battle before you begin, for the essence of the Catholic heresy is that there exists a definition and form of life and culture by which all other forms of life and culture can be judged and condemned. But Christ does not surrender his legal rights. The freedom of the

Christian man does not consist in a superior system; it rests on the faith and experience that Christ alone is Lord, that only *he* can set men free." Stand fast, therefore, and submit not again to a yoke of bondage."

J. Coert Rylaarsdam
Federated Theological Faculty
Joseph Bond Chapel, February 28, 1950

THE JOURNAL IN JULY

The July issue of the *Journal of Religion* centers attention upon two current fields of interest—the Christian philosophy of history and religious education.

While in Europe this past summer, Professors Nichols and Wach attended the meeting of the University Commission of the World Student Christian Movement in Bossey, Geneva, Switzerland. From this conference they brought back two papers on the Christian Philosophy of History—one by the Roman Catholic scholar, Jean Daniélou, S.J.; the other by a Protestant scholar, Theo. Preiss, professor of New Testament in Montpelier University, France. Though originally delivered in French, the papers were translated and made available to readers of the *Journal.*

Jean Daniélou, whose principal activity is that of a patristic scholar of the Jesuit order, is also widely known as the leader of the modern movement to bring together the workers, the intellectuals, and the clergy of France. In this capacity he is connected both with the Mission de Paris and the Mission de France.

The conference at which these two papers were presented brought together thirty professors from various countries of the world who undertake to take to teach history in universities from the Christian point of view. Professor Wach, who is permanent chairman of the Commission, presided at several of the sessions.

The second feature of the July issue of the *Journal of Religion* will be a symposium on the "Presuppositions of Religious Education." A year ago Professor Ernest Chave published an article in the *Journal* on "Religious Education in a Liberal Seminary." It seemed to the editors at the time that Professor Chave's statement might very well initiate a series of similar discussions analyzing the basic assumptions underlying the work of modern religious educators. Accordingly, three leaders in the field were asked to contribute to this symposium. The participants whose papers appear in the July issue are Professor Ross Snyder, Chicago Theological Seminary; Professor Nevin C. Harner, Theological Seminary of the Evangelical and Reformed Church; and Professor Wesner Fallaw, Andover-Newton Theological Seminary. A concluding statement appraising the results of the symposium is made by Professor Bernard E. Meland.

NOTES FROM THE DEAN'S OFFICE

The registration in the Federated Theological Schools for the Winter Quarter was 259. Of this total number, 132 were registered in the Divinity School, 92 in the Chicago Theological Seminary, 20 in the Disciples Divinity House, and 15 in the Meadville Theological School.

CONVOCATION

At Winter Convocation, March 17, 1950, the following degrees were conferred:

Doctor of Philosophy

ERNEST BENJAMIN KOENKER
Thesis: The Liturgical Movement in the Roman Catholic Church

PRESTON THOMAS ROBERTS, JR.
Thesis: Theology and Imaginative Literature: An Essay in Literary Criticism from One Point of View of Christian Theology.

ALUMNI NEWS

MEMORIALS

Mr. Clyde McGee, B.D. '07, passed away February 23, 1950. The late Mr. McGee served as pastor of the Bethany Union Church for thirty-five years.

PERSONALS

Attitude of Liberal Jews towards Jesus is now in the process of publication. The book was written by Rabbi G. George Fox, M.A. '14, who has recently been made Rabbi Emeritus of the South Shore Temple in Chicago. Upon retirement he was presented with a trip to Europe and Israel by his congregation.

At the spring meeting of the Chicago Society for Biblical Research held in Swift Hall on April 15, Allen P. Wikgren, Ph.D. '32, was elected vice-president of the society for the academic year 1950–51. Also, David Wieand, Ph.D. '46, was elected secretary of the society for the same term.

On the afternoon and evening of April 20, the Chicago Ministers Association joined the Disciples Divinity House in giving a birthday party to Edward Scribner Ames, Ph.D. '95. The occasion was the eightieth birthday of Dean Ames.

Rev. James B. McKendry, M.A. '16, has resigned as of August 31, 1950, as community director of religious education in Oak Park, Illinois, after twenty-nine years of continuous service. Mr. McKendry has been actively associated with the Religious Education Association, International Council of Religious Education, and the Chicago Church Federation. He is the author of two books: *Life of Jesus for High School Students* and *God Revealed through His World.*

A symposium on *Contemporary Thinking about Paul* has just been compiled by T. F. Kepler, of Oberlin, and published by Abingdon-Cokesbury. It includes seven chapters by as many New Testament Ph.D.'s of the Divinity School.

David O. Voss, Ph.D. '32, is planning to travel extensively in the eastern Mediterranean world this coming summer. Ports of call on his itinerary include Istanbul, Ephesus, Patmos, Rhodes, Crete, Cyprus, Athens, and Naples.

Edgar J. Goodspeed, Ph.D. '98, is scheduled to teach in the summer school at the University of California in Los Angeles in the season just ahead. Currently he is working on a new book on the life of Jesus.

The "Divinity School Alumnus of the Year," Benjamin E. Mays, Ph.D. '35, received an honorary L.H.D. at the special convocation of Boston University recently. The occasion was Boston's mid-century conference on Religion in Higher Education and the dedication of new theology buildings on the university campus.

Daniel C. Troxel, '31, of the College of the Bible in Lexington, Kentucky, is scheduled to teach New Testament in Texas Christian University at Fort Worth, Texas, during the academic year 1950–51.

Martin Rist, Ph.D. '34, now professor of New Testament in Iliff School of Theology, in Denver, reports: "We have a beautiful new dormitory, and we have hopes for a new library building ere long."

Chaplain (Lt. Col.) Howell G. Gwin, B.D. '40, who participated in the Normandy campaign and subsequent action in the European Theater of Operations, has assumed duty as command chaplain of the Air University, Maxwell Air Force Base, Alabama. Previous to his entering the service in 1941, he served as pastor of the Franklin Methodist Church, Franklin Village, Detroit, Michigan.

The University of Chicago Press has recently produced *New Testament Manuscript Studies*, jointly edited by Merrill M. Parvis, Ph.D. '44, and Allen P. Wikgren, Ph.D. '32. Since this volume has character as a reference manual for the New Testament Text Apparatus Project that is currently carried forward in Swift Hall, it is sure to be a much-used volume in the future.

Harold A. Bosley, Ph.D. '33, pastor-elect of the First Methodist Church in Evanston, is the author of a timely volume entitled *A Firm Faith for Today*, published by Harper and Brothers.

John Knox, Ph.D. '35, is the author of a volume entitled *Chapters in a Life of Paul*, currently published by Abingdon-Cokesbury Press. Notwithstanding its modest title, this is a major scholarly publication in a class with the author's previous book on Marcion.

The Bexley Hall Lectures for 1949 by Massey Hamilton Shephard, Jr., Ph.D. '37, are currently being published in successive numbers of the *Anglican Theological Review*. They deal with the main aspects of the Anglican Book of Common Prayer.

Sherman Johnson, Ph.D. '36, of the Episcopal Theological School in Cambridge, is visiting professor for the spring semester in the Divinity School of Yale University.

Eugene Neubauer, B.D. '09, gave the historical address at the one hundred and twenty-fifth anniversary exercises of the First Church, in Bloomington, Indiana, appearing on television in connection therewith.

Louis B. Jennings, '48, is the author of *The Bibliography and Biography of Shirley Jackson Case*, which has just been produced by the University of Chicago Press. Mr. Jennings at present is profes-

sor of Bible and religion in Marshall College at Huntington, West Virginia.

"Preachers of Power," by Paul L. Higgins, B.D. '45, will be published this spring by Vantage Press (N.Y.). The book comprises biographical sketches of Henry Ward Beecher, Phillips Brooks, and Walter Rauschenbusch.

During January and February the speaker of the Lutheran Hour over the Mutual Broadcasting System was Arthur C. Piepkorn, Ph.D. '32. He gave four sermons over this broadcasting system, two over the American Broadcasting Company network, and three over the Lutheran Hour's transcription outlets. Mr. Piepkorn is at present commandant, Chaplain School of the Army and the Air Force, in Pennsylvania.

David C. Graham, Ph.D. '27, is now establishing a permanent residence in Englewood, Colorado, after having spent thirty-seven years as a Baptist missionary in western China. He reports that he is now busy lecturing, writing, and preaching.

O. E. Lovell, M.A. '19, has retired after twenty-seven years as a missionary educator. For the last thirteen years he has served as head master of the Nuttall Training College for Native Teachers in Natal, South Africa.

Albin C. Bro, '27, former President of Frances Shimer College, is cultural attaché in the United States Legation in Seoul, South Korea. Mrs. Bro (Marguerite Harmon, '32) joins him there this summer.

Merle Boyer, Ph.D. '40, has had two books published in recent years: *Everyman's Adventure* (Harper & Bros., 1947) and *Highways of Philosophy* (Muhlenberg Press, 1949). His wife is the former Eunice Felter, M.A. '41. The Boyers have been at Carthage College, Carthage, Illinois, for seven years. They have two children, Judith and Frank.

The pastor of St. Petersburg Lutheran Parish in St. Petersburg, Pennsylvania, is Frank B. Herzel, M.A. '28. The United Lutheran Church has recently published a book by Mr. Herzel entitled *More than Bread*. The title is taken from the thought expressed by Jesus, "Man shall not live by bread alone."

The University of Washington Graduate School has granted the degree of Doctor of Philosophy to the Rev. Alexander Winston, '35, pastor of the First Parish Church in Portland, Maine. Mr. Winston is the author of *You Are the Key*, published in October, 1949, by the Falmouth Publishing House.

William A. Irwin, Ph.D. '25, gave the Haskell Lectures at Oberlin Graduate School of Theology in mid-April. His subject was "The Old Testament Interpreter as Historian."

Mr. Irwin and John T. McNeill, Ph.D. '20, have been appointed to the faculty of Perkins School of Theology, Southern Methodist University at Dallas, Texas. Their services begin in the autumn quarter of 1950.

Ludd M. Spivey, B.D. '22, has just completed a quarter-century as president of Florida Southern College. Accordingly, the college devoted its Founder's Week this year to celebrating the Spivey Quarter Centennial.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....

U. of C. degrees..... Year.....

Other Degrees..... Institutions..... Year.....

Mailing address.....

New pastorate or other position.....

.....

.....

Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

.....

.....

.....

.....

[PRINTED IN U.S.A.]